

C 424
H3
919
Copy 1

How to Stop Stammering

A Treatise on the
Science and Art of
Correct Speaking

By
M. L. HATFIELD

How to Stop Stammering

A Treatise on the Science and Art of
Correct Speaking

BY

M. L. HATFIELD

Founder of a "Word and Sentence Method" for Stammerers, and
Principal of the Hatfield Institute, Chicago, Ill.

Copyrighted by
M. L. HATFIELD

1919

All rights reserved

To stammerers, who are interested in overcoming their impediments, thereby making themselves, and those with whom they come in contact, happier and more successful, this volume is respectfully dedicated.

RC 424
H 3
1919



M. L. HATFIELD

© 515064

MAR 31 1919

200 1

CAUSE OF STAMMERING

Before attempting to make plain "How To Stop Stammering," it is quite necessary to say something about its cause. Most authors on this subject do not claim to know, with any degree of certainty, the cause of the stammerer's trouble. They can see and talk of the outward manifestations, but the cause has long been a puzzle.

I am convinced, too, that unless one has stammered, unless he has felt that peculiar mental torture, he is in no position to say anything about either its cause or cure. I was a severe stammerer for more than ten years. Exact, practical knowledge can only be measured in terms of one's experience. I ask you who read these pages to study your own case as you attempt to analyze my meaning.

The greatest subject for study in the universe is man, and the part of man that so astonishes and astounds us is his mind. The laws governing and ruling our own being are dearest to us; it is by a study of these that we are able to know ourselves. There may be found in the complex nature of man's mental organization changes, growths, and conditions, the rational explanation of which, to him who has never made a study of mind over matter, would seem incredible.

The understanding of the functions of the two great divisions of the mind—the conscious and the sub-conscious—goes far in giving satisfactory explanation of many of the phases of mind phenomena.

The sub-conscious mind takes note of its surroundings and conditions by means independent of the eye, ear, taste, touch, and smell. It seems to know by intuition. Memory and the emotions seem to dwell here. When we are influenced wholly by emotion and feeling, we are said to be in a sub-conscious state or condition.

The conscious mind takes note of the outer—the objective world. It is fed by, and observes with, the five physical senses. It is the outgrowth of our daily needs. It acts as guide in our daily walks. It knows by observation and reasoning.

I am going to assert and shall attempt to prove that stammering has its origin in the sub-conscious mind. When I say stammering, it is to be understood that stuttering is included, for they, in my opinion, emanate from the same

source. The difference is not one of origin, but of manifestation. The stammerer will often hold the word back to prevent repetition and unpleasant sounds, while the stutterer comes out with these uncontrollable attempts at utterance, making his trouble more physical than that of the stammerer. However, the same mental emotion is back of it all. I repeat: The difference is one of manifestation only.

Stammering is, then, at bottom, caused by impression, imagery, made upon the sub-conscious mind. The sub-conscious mind is the seat of the emotions, the storehouse of memory. It is when we are in a sub-conscious condition that the most profound impressions are made. This state or condition often comes about by having the sub-conscious faculties more highly developed than those of the conscious faculties. It is at this time—when the conscious faculties are dethroned—that an unseen something, probably due to former experiences, so fixes itself upon the sub-conscious mind, that it is shaken off only with the greatest difficulty. Impressions made in this way seem to be indelible, and they remain with us, because the memory of the sub-conscious mind is next thing to being perfect. These impressions are either hereditary in nature, or they are apt to be made early in life. However, the child is more susceptible to emotional, sympathetic feelings, and there is an inclination on his part to believe in things, not because of their truth or untruth, but because to his imaginary mind, often mere fancies become the truest truth. He is largely controlled by intuition.

There are many ways in which these impressions are made upon the sub-conscious mind, which, in turn, according to the law of the influence of mind over matter, affect the physical organism and are manifest in the various forms of stammering and stuttering.

Stammering and stuttering impressions may come from mimicry. It is true that most cases emanating from this source were somewhat predisposed to a favorable development of what, rightly speaking, would be hereditary impressions. However, when a child mimics another who stammers, he is in a favorable condition for receiving the images of his unfortunate victim upon his own mind. He is then in a state of exceeding mental emotion, and afterwards is inclined to do, intuitively, the thing like the one whom he mimicked.

And again, the workings of this unseen something may be actuated through fright, taking on the form of a speech defect; or it may be transferred to some other part of our

physical make-up. The part of the body that the mind dwells upon during the fright is most likely to get the effect. For instance, should we attempt to talk while we are in this state of mental emotion, it is highly probable that we will stammer. Should we continue to stammer after the fright has passed away, it is proof enough that our speaking organs, under certain conditions, have been influenced by these indelible impressions made upon the inner consciousness. When we attempt to talk, we are constantly haunted by the thought that we are likely to stammer. Our organs of speech, then, become unruly, because of mental agitation—fear thoughts. Just why all people who have been badly frightened, did not stammer afterward, may be accounted for from the fact that all people are not constituted alike. One is subject to impressions of a particular nature, another to impressions of an entirely different nature.

Sickness lowers the vitality and renders conditions that are favorable to the growth of stammering images and impressions. At this time one's confidence is weak. Sub-consciousness often gains the ascendancy. Many people develop a self-conscious condition and begin to stammer immediately after such sicknesses as diphtheria; scarlet fever, etc. I have often been asked why more boys stammer than girls. To this I would say that baby boys have less vitality—less clinging power to life—than baby girls. There may be other reasons, however.

Probably the form of stammering that is most difficult to understand is that of heredity. This form of stammering will be better understood after we have made a careful study of the influence of mind over matter. In truth, the study of the influence of mind over matter is necessary to an intelligent understanding of any form of stammering, but doubly so here. The natural faculties of a well-balanced mind are all harmonious and subject to the government of the will. But suppose during the original construction of a child's brain, a powerful influence or impression is made upon the maternal mind, which impression, being reflected upon the brain of the embryo, in the same faculty, say, of a speech defect, causing it to be abnormally developed, we have as a natural consequence a person freely disposed to stammer. This same influence may extend farther back than father or mother.

"But," you say, "why does not a child betray its impediment when very young?" The reason to me is obvious. At that stage of its life there is no mental emotion attached

to its talking. It speaks intuitively and spontaneously, and not until a more complex action is thrown upon it, do these impressions begin to haunt its mind. Mental emotion, then, increases and the attributes of the sub-conscious mind are developed out of proportion to those of the conscious mind, causing an unbalanced equilibrium of control. When the time comes, in its life, for a definite arrangement of thoughts, the trouble begins to manifest itself.

To strengthen what I have said on the cause of stammering, I shall leave a few thoughts on the subject of mind over matter.

Mind over Matter—The idea of the influence of mind over matter seems to have been held by men for ages. Indeed, at certain periods of past history, men seemed to understand it better, or at least they practiced the power of demonstrating it far more than now.

Why is it that we see every day men whose influence over an individual or audience is so much greater than that of other men who are equally as intelligent? And why do these men accomplish so much with comparative ease, while other men, with even greater advantages, fail? Why is it that some men have recovered from sickness, when all indications pointed to the fact that recovery was next thing to an impossibility; while, on the other hand, men have died, when all indications pointed to the fact that they should have recovered? In many instances, simply the influence of mind over matter.

Instances of great importance to the scientific world are occurring daily that prove mind to have marvelous power over the physical organism.

I once heard a learned professor give a lecture on "Thought." He said, that on a trip taken by himself across the Atlantic, the report got aboard the vessel (which was false, however) that there was a man on board who had a very contagious disease, the first symptoms of which were acute pains under the arm pits. The professor was much troubled at the thought of an unavoidable sickness which was to come upon him, and consequently kept his mind riveted on those first symptoms, acute pains under the arm pits, until he actually felt real pains. He was told of the false report, and it was only by persistent effort and concentration of the will that he succeeded in warding off the coming attack.

The conclusion that I am able to draw from the above is this: *Thoughts are real things.*

Instances have been known where one's hair has turned from black to white almost instantaneously, and from fright. Mr. Allen Pinkerton, the celebrated detective, relates a story of "A young man of nineteen years, a tramp, who, in 1877, boarded the celebrated fast train from New York to San Francisco, sent by Jarret and Palmer, and climbed to the top of the car and sat down to enjoy a swift and easy ride. Soon the engineer caught sight of him and at once opened wide the throttle, and increased the speed of the engine to the uttermost. He showered him with hot cinders like sharp hailstones, which caught into his arms and burned his clothes. The poor tramp had to cling with all his might to the stove pipe to keep from falling off, so badly did the swift going car sway from side to side. On reaching Green river, the poor fellow was taken down more dead than alive, and his black hair was turned completely white."

Professor Carpenter tells a story (Philosophy, Sec. 124) "Of a mother who was standing at a window; suddenly she sees at another window a sash fall upon the fingers of her own infant. Three little pink fingers are mashed and severed from the hand. Three mangled, bleeding stumps are before her horrified eyes. But she is powerless to move so as to help the child. A surgeon is called in and dressed the wounds. When he has finished, he turns to behold the mother rocking back and forth moaning and complaining of a severe pain in the hand. Within twenty-four hours three of her fingers, corresponding to those of the hand of the infant, begin to swell, becoming inflamed, and have to be lanced."

They go through the process of wounds produced by direct injury, although wholly unhurt except by the action of the mental forces unconsciously directed to that spot.

I could go on in this way and fill a whole volume with incidents of this nature, the truth of which there can be no doubt. But the above given will suffice. Now, what caused the pain under the arms? The black hair to turn white? The mother's fingers to swell up, become inflamed, and have to be lanced?

Simply this: Impressions made upon the sub-conscious mind have a wonderful, mysterious influence upon the physical organism. Then, are not the organs of speech the most susceptible of our whole organism to the influence of mental impressions?

"But," you say, "why is it that sometimes I talk well and at other times am unable to talk at all?" The reason is

clear. The impressions of which I have been speaking were only conditionally made; that is to say, when the mind was agitated, disturbed by some external force or agency, or internal whirl of self-conscious feeling and emotion. There are times when we forget these impressions by the tone and character of our conversations. Often, too, these impressions are of certain particular words, or sounds rather, which become a veritable "bugaboo" to us. When these sounds begin words that are of little consequence in the phrase or sentence, we are apt to utter them with little or no trouble. Then, too, there are a hundred and one ways of "beating the devil around the bush;" we use synonyms, shun difficult words altogether, and in some manner succeed in carrying on a conversation by concealing our impediment. Then, there are times when the stammerer really gains an equilibrium of control, thereby exposing the fallacy of clinging to these hallucinations.

Let me again repeat: All forms of stammering emanate from the same source, namely, *indelible impressions upon the sub-conscious mind*. These impressions are often so real that the afflicted one is unable to utter a sound. The way in which they act on the vocal, respiratory, and articulate organs of speech is often such as to cause one to think something wrong with these organs themselves, which is an absolute absurdity. The trouble is not in these organs of speech, but lies slumbering in the inner consciousness.

We have, then, the most conclusive evidence that upon the physical organism alone, through which the mental forces act, are found the manifestations of all the peculiarities, defects, and deficiencies—all the variations observed in the life and character of every human being.

Types of Stammering—It will be observed that I use the term "stammering" for the chief of speech defects; this is done for convenience. Although in dealing with manifestations, stuttering and stammering are quite distinct. Remember that I am now speaking of manifestations, not cause.

Authors, who have written on this subject, name and describe a great many classes or types. I state *that there are as many types of stammering as there are individuals who stammer*. Each manifests his trouble somewhat differently from all others. In all my experience with stammerers, I have yet to see two afflicted alike in all particulars. And, too, each individual must be treated somewhat differently, especially in the finer points of his growth, development—re-education. Of course, there are general principles that

will apply to all, but the teacher who gets best results is he who becomes thoroughly acquainted with his students—he who finds out each one's peculiarities, and weakness, and by exerting a moral influence over him, gains his confidence and secures his hearty co-operation.

Each stammerer has his own characteristics. Some are melancholy; others are joyous and optimistic. Some are in good health; others are sickly and delicate. There are those who stammer always and always stammer; there are others who stammer more by spells. Some think of the expected trouble before entering into conversation; others begin to see images that give rise to stammering after they have begun a conversation. Some are able to speak before an audience with ease, but are unable to carry on a conversation; others are able to carry on a conversation, but are unable to address an audience. Some repeat their words and syllables over and over again; others by closing the glottis, stop and hold their words back, through fear of betraying their impediment, which makes them extremely self-conscious. Some have greater difficulty in talking to strangers; others find it laborious to talk with friends and acquaintances. Some stammer on certain sounds only; others cannot utter any word, if that word is an emphatic, an important word in the discourse. I repeat: *There are as many types of stammering as there are individuals who stammer.*

However, from the standpoint of manifestations, and for general purposes of discussion, speech impediments may be grouped into three classes, viz.: stammering, stuttering, and combined stammering and stuttering.

POINTS THAT CHARACTERIZE THE STAMMERER:

1.—His trouble is purely mental. Certain words are such a barrier to his progress that they become veritable “bugaboos.”

2.—He usually improves under trying circumstances. By great exertion of will-power, he may be able to conceal his impediment for a time. This is accounted for from the fact that the conscious mind gains the ascendancy over the sub-conscious, establishing an equilibrium of control.

3.—Often he has a complete stoppage of voice. Frequently this stoppage is voluntarily made in order to conceal the contortions and unpleasant sounds that would otherwise follow.

4.—His trouble may manifest itself even when talking aloud alone. This is due to the degree in which the mental images have been stamped.

POINTS THAT CHARACTERIZE THE STUTTERER:

1.—Mental images are not as deeply stamped as they are with the stammerer, but the trend is in that direction.

2.—His breathing is quite abnormal. His efforts in trying to talk rapidly aggravate the situation, and he often finds himself attempting the impossible—trying to talk on exhausted breath, or even with inhalations and gasps. This gives rise to constant repetition of syllables and words.

3.—He is often subject to facial and bodily contortions. This is done to draw his attention from the syllable or word that has suddenly become a barrier to his progress.

4.—He is able to whisper without difficulty. Is apt to talk better to friends and acquaintances than to strangers.

POINTS THAT CHARACTERIZE THE COMBINED STAMMERER AND STUTTERER:

1.—Abnormal respiration.

2.—Repetition of sounds, syllables and words, under certain conditions.

3.—Complete stoppage at times.

4.—Subject to the most dreaded things of all—the “buga-boo” word.

Evolution of Stammering—I shall discuss this subject in the light of my own experience, for, at one time, I stammered worse, perhaps, than the reader of these pages. Added to this, I have had the experience as an instructor for stammerers for more than ten years. Indeed, how is one to give satisfactory information on any subject save in terms of his own experience?

Theoretical knowledge is a valuable thing, and, often serves as a means of helping him, who has a message resting upon his mind, to convey his thoughts, feelings, and experiences to others. But how vain are all our hopes of theory when unsupported by habitual practice!

If we were to see the workings of the many phases of mind phenomena at once, the sight would be astounding; it would tend to discourage us from understanding aright. But, “Necessity is the mother of invention.” When the time comes that many people demand the explanation of a mind phenomenon that impedes their progress and handicaps them on all sides, some persons are apt to think seriously on the subject, and try, if possible, to find out by nature and natural laws the cause and growth of the trouble, and devise a means by which it may be stopped.

“And Nature, the old Nurse, took
The child upon her knee,
Saying here is a story book
Thy father has written for thee.”

Stammering, as has been discussed, has its source in our inner being—in our sub-conscious mind. It first appears in the form of a sensation, a disturbance, an impression, caused by some external influence or force, or by some internal stimulus. Indeed, our knowledge of all things is, at bottom, the outgrowth of sensation, is it not? With our perceptive faculties we perceive the knowledge that lies hidden in the raw material of sensations.

When the sensation or impression that causes us to stammer is interpreted by the conscious mind, we are placed in a state of uneasiness and fear; we are then made to believe that there is a reality in it. Through the workings of our imagination, our ideas, arising out of sensations, become the complex product of a *complete image*. And in the stammerer's case, I know of nothing to which it can be likened. It is not a thing to be seen, but something to which powerful feelings are attached. It is though, at bottom, an utter nonentity—a thing with no existence, save in our imaginary and emotional minds.

The trouble may appear, at first, on a particular combination of sounds. This leaves us uncomfortable, and afterward the thought of this troublesome combination puts us in a whirl of emotion. In our haste to get by the obstacle, we may stammer on words that heretofore had been easy to utter. In this manner we acquire new images.

I remember distinctly the first word I ever stammered over. It was in this way: In a grammar school, the teacher asked the class a question, the answer to which was "personification." It so happened that I was the only one in the class who knew the answer (perhaps you think it must have been a dull class), but no matter. Anyway, I held up my hand to answer and was much excited, probably because I thought I was so bright. I stammered over the word quite badly. That left an impression on my mind that words beginning with the sound "p" under certain conditions were difficult for me to utter. *Those thoughts materialized.* Finally it enlarged and I found myself having trouble on kindred sounds like "b" and "m". My stammering was evolutionizing.

During a stage of evolution, the stammerer is likely to get temporarily better on one class of sounds only to find that he is worse on another class. His getting temporarily better may be explained from the fact that our latest impressions have the greatest influence over us. No influence of any kind is ever swallowed up and lost without producing its

effect. Every perception has its influence over our being. The power of old images may be destroyed by the appearance and growth of new ones of an entirely different nature.

The stammerer today may have trouble on a particular word; tomorrow he may find himself in a position where the use of that word is imperative, and the thought of it may cause to arise in his mind that peculiar feeling of dread and uneasiness. While in this condition, his mind reaches out in a thousand directions for a synonym—a word he will not stammer over. He may find the desired synonym, but on attempting to say it, being overwhelmed with mental emotion, he is likely to stammer. In this manner, he experiences a new and different sensation, perhaps, from any heretofore felt. This is of great significance. Each new impression enlarges upon the old and has much to do in coloring our lives. We are more nearly like our latest impressions.

Evolution may cause the stammerer to have trouble on every sound in the language.

Results of Stammering—There are few afflictions more embarrassing and humiliating than that of stammering. Besides, the contortions of the body and the great effort put forth in the attempt to speak causes, in many instances, a physical strain that results in a complete wreckage of the nervous system.

Many people, afflicted with this impediment, believe the difficulty to be the result of nervousness, and acting upon this belief, they place themselves under the treatment of physicians who prescribe medicines intended to act upon the nerves, or shoot electricity into the system to give it vigor. This invariably ends in disappointment. The truth of the matter is, nervousness is more likely to be a result of stammering than the cause. If you would cure the nervousness, you must remove the cause.

Because of stammering many a child fails to develop the expressional side of his life. It prevents him from giving to others the best he has and getting from them their best in return. He is inclined to lead a recluse life and to shun all professions where fluency of speech is required.

Few of us realize the influence that an everyday companion has over us, if the companion is looked upon as being the stronger intellectually and worthy of imitation. His thoughts, feelings, images, and desires are likely to become our own.

Many a home is blighted more or less by having within

its midst one who stammers. Through love and sympathy, one member of the household is influenced by another, until all bear a share of the unfortunate one's burden. There is a fine thread of thought that runs through the minds of all and unites them in a bond of sympathy.

In public school, the children may be divided into two broad classes, viz., those who are sorry for, and are ever in sympathy with, the stammerer; and those who take special delight in making light of the sufferer. The result may be equally hazardous, inasmuch as the former class may take on the trouble through sympathy; the latter through mimicry.

Because of these conditions, many an unfortunate sufferer becomes discouraged, quits school while young, and resolves that further education on his part is useless. He then holds himself aloof from society; becomes more or less consoled to his fate; abandons those duties and responsibilities in which fluent speech is required; leads a recluse life: In short, remains a blank so far as the making of life a success is concerned.

Looking at the effects of this derangement from the standpoint of the future public, is it not reasonable to suppose that thousands of lives are yet to be made miserable, carrying grief and despondency into innumerable homes? All because of the influence of *association*, and most often through the direct agency of *mimicry*. Many a genius the world is yet likely to lose, because he is to have thrust upon him this unnatural, this abnormal condition. The question that naturally confronts us, then, is this: How many of those, who are seemingly doomed to the development of this disorder in the future, can be so educated and trained in the science of correct speaking, that perfect talkers may be made of what otherwise would have been stammerers?

This can best be done through the co-operation of the home and the school. A child, favorably disposed to a development of an inherited sensation from whence stammering springs, can be so guarded and guided from very early childhood, that stammering images would never appear. Children should not be placed under embarrassing conditions, neither should they be appealed to emotionally—these things are calculated to stimulate an abnormal growth of mind.

HOW TO STOP STAMMERING

The Hatfield Method—Re-Education the Key

It has been my ambition—my one great purpose—to make lighter the stammerer's burden. If a seed is planted—an idea firmly established in the mind, around which other ideas may cluster,—it will grow and develop into power. The greatest barrier between you who stammer and fluent speech—is you. You stand in your own way. The training of the psychic (mind) forces is a means to an end. The end—the goal of your efforts—is self control. If this is attained, fluent speech will follow as naturally as the flow of water down hill.

Stammering is not cured merely by suggestion—by simply denying that you stammer. Hoping and waiting for a cure in some easy-going way is a waste of time. Neither are you cured by psycho-analysis, which is a method of questioning the patient with a view of recalling to the conscious mind the precise incident, or experience to which he attributes his trouble. It is a fad among practitioners and physicians of the psychic school. It is claimed by the followers of this idea that the precise thing—the terrible fright, or whatever the cause may be—is recalled from the sub-conscious to the conscious mind, the trouble will miraculously vanish. This is absurd. The truth of the matter is, as I have said elsewhere in this book, the impressions that develop into stammering are made upon the sub-conscious mind, but the incident leading to these impressions is often a conscious thing. In many cases, this particular incident in the life of the stammerer, to which he attributes his trouble, is ever with him. Being a conscious experience, it needs no recalling. I have had hundreds of stammerers to tell me of something to which they attributed their trouble, and they did so without any psycho-analysis.

Re-education of the Will—Re-education along psychic lines gets results by scientific, systematic, rational mind training. It has to do with changing one's entire nature, so to speak. It covers a big field in which *you* are the master workman.

We all have our weaknesses. We are often caught in their meshes and hurled to defeat. Study your own case. Dis-

cover your weak points. So re-educate yourself that your *weakness* will become your *strength*. If haste in speech is one of your weak points, let your mind constantly dwell on deliberation—the opposite force. According to the natural law of compensation, as you lose in haste and anxiety, you gain in composure and reflective power. The result will be the growth, in the central consciousness, of a *reflective force* that is powerful enough to assimilate all surprises, shocks and disturbances. In short, you will become master of the situation before expression begins. To strengthen a mental force you must *use* that force.

If your weakness is a high-pitched tone, go to work immediately on a low, musical tone. Read aloud much. Re-educate yourself here that your weakness may become your strength. Watch yourself when talking in conversation and see to it that your tone is kept low and musical. After a while you will have changed your nature, so to speak—re-educated yourself in this particular. *You will be forgetting the old and learning the new.*

It is a pleasure to work along correct, systematic lines. Fall in love with the work. If you were endeavoring to cure yourself by some unnatural, loathsome method, you could put little heart into the work. On the other hand, you will be working to master a “style of talking” that is admirable—it is a training that carries with it dignity and poise.

I recall an experience with a former student of mine that will serve to illustrate my method of re-education as regards a *low tone*. He was one of a class of about fifteen whose progress was not, after having been in school one week, satisfactory. He was about thirty years of age. Was a vowel stammerer. Had a high-pitched voice. It was very difficult for him to effect a beginning, as his efforts were so great that often the glottis would be completely closed. I pointed out to him his weakness, and gave him an example of the tone he should master. It was very, very low (I mean the tone).. just above a whisper, with the basic “voice” freely flowing at all critical places in discourse. He went to work earnestly, yet not hastily or over anxiously. In a few days he was able to deliver interesting speeches before the class in a low, steady, positive tone. This began to establish confidence. He was in love with the work and his progress was rapid. He was undergoing a process of re-education. Fear, dread, and external disturbances, which caused the contraction of his throat muscles and made him nervous,

quickly left him to return *no more*. Today he is a fluent, forceful speaker.

In speaking in a low tone, you will have little difficulty in being heard, provided you enunciate distinctly. That is the important thing. Bring out the vowel element of the word clearly. This will enable the voice to *carry well*. See to it that the expression is perfectly natural at all times.

“Speak clearly if you speak at all;
Carve well each word before you let it fall.”

It is a mistake to think that a low-pitched voice is a sign of weakness and fear. The most forceful of speakers often use a firm, low tone. Someway, somehow, to me, it is associated with power. Don't let people who speak harshly, loudly, disturb your composure—your equilibrium. Reflect on these lines from Longfellow's "Building of the Ship":

“Fear not each sudden sound and shock,
'Tis of the wave and not the rock;
'Tis but a flapping of the sail,
And not a rent made by the gale.”

If you are easily excited and embarrassed, psychic training, at once, becomes a potent factor in nourishing the growth of the opposite force—the calm, reflective attitude. You can make little headway in mastering the calm attitude, if you continue to lose your temper and get angry in argument. You must train yourself to assimilate disturbances. It not only weakens your argument the instant you become angry, but you reveal your weakness to your opponent who often takes advantage of it. Let the other fellow get excited, if he must, but you have the best of reasons for not doing so. The calm attitude produces a state of mind that is lofty and constructive. Concentrate your attention on peace and quietness. Why this embarrassment? Steel yourself against it. Be tranquil, be calm, be composed, and my word for it, you will not lack for one of the great factors found in a beautiful style of talking. Why should you not? It is nature's method. All people who talk well yield to it, or rather they fall in love with it, because of the freedom and comfort found therein. Why should not you who stammer do likewise? Why should you get frightened half to death on attempting to talk? Throw away the dread of stammering and talk as if you were alone. The very fact that most stammerers can talk well when alone is proof

enough of the advisability of extending that same influence into your conversation with people.

Oh, how pleasant it is to talk with a person who is filled with a perfect serenity—a fixed joy of happiness. When thoughts are uttered mildly as soon as they gush up; when there is no strain on the vocal organs; when there is no ponderous weight of grief resting on the mind—then there is a pleasure in talking. Then it is that we come in close touch with people, getting the best there is in them, and giving of our best in return.

Look out for flattery. Many people are trapped and embarrassed by this subtle agency. If you are given praise and you know you deserve it, accept it in a calm, quiet manner; if given unmeritoriously, be quick to detect the purpose and let it pass by unnoticed. There is nothing like knowing one's self. Especially is it important to fully realize our weaknesses. Without such knowledge how is one to go to work intelligently and systematically to remedy his defects?

The first great stride for the stammerer to take is *to make up his mind to stop stammering*. Proverbially speaking, this is half the battle. He should do this in downright earnestness, and then go about putting it into practice *by himself, of himself, and through himself*, individually. Our success depends largely upon our own efforts. We are, in a great measure, the architects of our own fortunes.

When I see a man doing things for himself, I am convinced that that man will succeed, because a whole host of people are willing and really anxious to help a person, if that person is already getting on well. "Nothing succeeds like success." I would not for a minute tolerate the impossible. However, when we know of something of vast importance to us, and that can be accomplished by us, then it is time to act. It matters but little whether that something is agreeable or disagreeable to us. The thing to do is to make it agreeable.

Professor Huxley says: "Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do when it ought to be done, whether you like it or not; it is the first lesson which ought to be learned, and, however early a man's training begins, it is probably the last lesson he learns thoroughly."

When we stop to think of it, it is no wonder that a man, who has no control of himself, stammers. Surely, then, this self-control is a cultivation which every stammerer

should strive for. Milton says: "He that reigns within himself and rules his passions, desires and fears is more than a king."

"And the star of an unconquered will
Arose in his breast,
Serene, and resolute, and still,
And calm and self-possessed."
Be thou a hero; let thy might
Tramp on eternal snows its way,
And through the ebon walls of night,
Hew down a passage unto day.

—Park Benjamin.

There is always room for a man of force.—Emerson.

The king is the man who can.—Carlyle.

A strong, defiant purpose is many-handed, and lays hold of whatever is near that can serve it; it has a magnetic power that draws to itself whatever is kindred.—T. T. Munger.

The trouble with a great many stammerers is, that their way of getting cured corresponds admirably with their style of talking. They want the cure to take place instantaneously. Why not be more patient, and work slowly and steadily for results? If the work is gone into with this kind of spirit, wonders can be accomplished. How can we expect to overcome any defect or impediment, that has for years been so thoroughly ground into us as to become a part of us, save through the process of time and energy? Little by little we become stronger. By this process and this only are difficulties overcome and obstacles surmounted.

"We have no wings, we cannot soar;
But we can scale and climb
By slow degrees, by more and more,
The cloudy summits of our time.

"Standing on what too long we bore,
With shoulders bent and downcast eyes,
We may discern, unseen before,
A path of higher destinies.

"Nor deem the irrevocable past
As wholly wasted, wholly vain,
If, rising on its wrecks, at last
To something nobler we attain."

It is to be sincerely hoped that the stammerer may find consolation in the above lines. If he succeeds in building

on the wrecks of his past stammering phrases and sentences, a speech, unaffected, unfettered, isn't it worth while to be patient, perseverant, hopeful? Study the following quotation on the "Will." It is inspiring and will do you good.

"There is no chance, no destiny, no fate
Can circumvent, or hinder, or control
The firm resolve of a determined soul.
Gifts count for nothing; will alone is great;
All things give way before it soon or late.
What obstacles can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?
Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim."

You Talk to Some People with Great Difficulty—to Others with Comparative Ease—Have you studied your own case? Have you drawn any psychological inferences from your study? Why do you talk with comparative ease to some people, while to others you can scarcely talk at all? You might answer that at times you are nervous. What makes you nervous, then, in the presence of some people? You are here face to face with a psychological truth. Obviously it is this: In the presence of some people, and at certain times, you become confused—the "will" loses control of the nervous system—because of false fears and emotions. You are swept off your feet, so to speak. To use a slang expression, the other fellow "has your goat."

Some writers claim that because the stammerer can talk with ease to some people, that whatever else he may need, he does not need to be taught how to talk. This is wrong reasoning. Evidently, if the stammerer needs anything, he certainly *does* need to be taught *how to talk* with people to whom he *cannot* talk. Right here is where countless systems and isms fall down. Re-education of the mental forces again asserts itself here. In what way? You probably think of some people as your superiors. You are awed in their presence. It is true that they may know more than you do. What of it? Is that any reason why you should stand trembling with fear in their presence? Away with such thoughts. No wonder you can't talk under such conditions. Your method of thinking and acting is radically wrong.

Remember, that many of these seemingly unapproachable people are unsympathetic, cold, and haughty. If you look deeply into their "shells," you will find much bluff. Don't lose your head to please somebody else. Keep your poise. In these critical positions, be alert with the psychic forces that you can instantly summon to your aid. Be firm and steady under fire—speak in a *low tone* of voice. If the party doesn't hear you the first time, speak in a low tone again. Be stubborn enough to refuse to be rattled. Keep your enthusiasm and emotion well under the control of the "will" where they belong. If you are asked a question suddenly and it takes you by surprise, take *time* in forming the proper mental attitude before answering. It is the realm of prophylaxis (the prevention of a mental and physical attitude favorable to stammering) that psychic forces figure most conspicuously. The old saying, "An ounce of preventive is worth a pound of cure," is bubbling over with truth.

The more you think along these lines, the stronger becomes the "will"—the weaker becomes *fear*. As long as you are master of yourself, and with proper thinking and training, that is *not* an impossibility—you will not become confused, and your nervousness will disappear.

Positiveness—Positiveness is a state of mind where one is not easily influenced against his wish. It is closely allied with the will. Positiveness is weakened by incorrect thinking, just as it is strengthened by right thinking. To illustrate: Suppose a child is embarrassed, and on attempting to talk, stammers. He begins to fear that he cannot utter certain sounds and words, under certain conditions. Then he substitutes, thereby avoiding immediate trouble. Unconsciously, he is nourishing the growth of dubious, indirect thoughts. He is developing out of proportion that element of the mind called phantasy, which finds expression in daydreams and reveries. His mental confusion now mixes the real with the unreal. He is growing weak in positiveness.

The remedy is in re-education. Analyze your case. Look sharply into the matter. What have you to fear? Mostly the humiliation of stammering in the presence of people. You prefer substitution or silence to that. Here again you are wrong. Even though you should stammer over a word, when it is necessary to talk, it is better to say it with difficulty than to shun the task. You will gain in positiveness by it. That isn't all. You are making a step toward erasing the image that is on the mind—the "word

picture" that is such a "bugaboo" to you. At these crucial times, keep the glottis open with a natural flow of basic voice. Speak your "bugaboo" words in a low tone, with light articulation, and at the same time be the possessor of a calm attitude.

The essential thing in the development of positiveness is an inner quietness—an inner steadiness—an inner firmness. How? *By proper thinking, and thinking at the proper time.* It will enable you to develop, in the central consciousness, a *reflective force* of considerable power. This central thought unit is a magnet which will attract other forces and will become powerful enough, by and by, to assimilate all disturbances, both internal and external. In this manner, one learns to control and co-ordinate his emotions.

Payot says: "In chemistry we learn that if one plunges a crystal into a solution in which several substances are held in saturation, the molecules of the same nature as those of the crystal, drawn together from the depths of the solution by some mysterious attraction, will begin to group themselves slowly around it. The crystals grow little by little, and if it is kept perfectly quiet for weeks or months, it will form those wonderful crystals whose size and beauty are the joy and pride of the laboratory. But if the solution be constantly jarred or disturbed, the deposit will be formed irregularly, the crystal will be imperfect and remain small. The same thing is true in psychology. If one keeps any psychological state whatever in the foreground of consciousness, it will insensibly, by an affinity no less mysterious than the other, gradually attract to itself other intellectual states of the same nature. If this condition is kept up for a long time, it will gather around it an organized group of forces of considerable power, and will acquire a decisive and almost absolute control of consciousness, silencing every other idea that is opposed to it."

As you grow in inner strength, you are not likely to be influenced by external influences and forces. I have great admiration for the person who can say "no" in a quiet, firm manner to what he does not want to do, or to what he does not believe to be the proper thing for him to do.

Worry is destructive; it tears down. Instead of saying, "I can't talk today without stammering," think with conviction thusly: I can talk to anyone, at anytime, if I use my mind forces properly, and I will do that very thing. This kind of thinking has therapeutic value in eliminating worry and timidity. If you have made a mistake, the consequence

of which has been disastrous, face the music with *positive thoughts* in this manner: It is done; I should have known better. Why make matters worse by worrying? I will strengthen myself where I have been weak, and it shall not happen again. Re-educate yourself out of worrying by enforcing anti-worry mandates. See to it that these mandates are obeyed. This method of thinking is founded on *truth*—it is in accordance with the natural laws of the mind.

If you could only see yourself as you are when you are stammering—if a mirror were thrown in front of you—then you would see your rigid, tense, mental and physical attitude. You would recognize a lack of co-ordination and control. You would see reflected in your face *fear* as a result of inner tumult and disturbance. But why a mirror to see all this? You have a more powerful thing with which to see than a mirror—you have a *mind*. Train your mind to control inner feelings, impulses and emotions—then your rigidity and contortions will leave you to return *no more*.

Non-resistance should, in no way, be separated from positiveness. When you are in a non-resistant state, you rise above the obstacle to be encountered—you constructively use your energy. This quality will develop in you a strong, positive, forceful personality.

Your “bugaboo” words are not conquered by active resistance. They are not to be met and dealt with in a pugnacious, violent manner. This is not my idea of proper will-training. These imaginary troubles are put to flight the moment you rise, in a reflective manner, above them—the instant you become self master to the extent as not to be frightened and terrorized by them.

Do you assume a fighting attitude, when some one starts “kidding” you? If so, your method of thinking needs to be changed, and with a change in your method of thinking and acting, comes a change in your feelings and emotions. Quietly let the “kidder” proceed. Do not resist in the attack; it isn’t worth it. Rise above it. He will soon kill himself. He will be like the man who was telephoning to a butcher, when he said: “You needn’t send me any more beef, I’ve just butchered *myself*.” Watch for your chance to say the right thing at the right time, and do it in a quiet, restful, positive manner.

Resistance nourishes the growth of hate, revenge, jealousy, and doubt. It has no survival value. On the other hand, non-resistance nourishes the growth of courtesy, fearless-

ness, positiveness, deliberation, good-will, and right-intent. It has survival value. It is a nice thing to know that you are the possessor of a great inner power, and at the same *time* have no desire to use that power in a domineering, selfish manner.

Labor, then, *unceasingly*, for inner calmness—strive *diligently* to control your enthusiasm—keep a check *constantly* on a forced utterance. Let me reiterate: *Build to that which will survive.*

Self-consciousness—We create a self-conscious condition when we constantly think we are being observed by others. At first, this condition may be mere bashfulness. If not checked, extreme sensitiveness and self-consciousness may be the result. It is a condition which permits one's mind frequently to dwell on his own faults—his own shortcomings.

This mental condition is fundamentally entwined with, and psychically related to, all forms of speech impediments. If the stammerer is spoken to when busy and he answers in an absent-minded manner, he would not, as a rule, stammer. Why? He does not have time to become self-conscious. Again, if he is spoken to in such a manner that no reply is expected—should he speak then—the chances are he would not stammer. Why? No importance is attached to the reply, and he is not the center of attraction. But, should someone ask him a point-blank, direct question, and were many eyes directed toward him—then he would be very likely to stammer. Why? Self-consciousness, accompanied by confusion, panic and fear, has taken possession of him.

Evidently, then, the question that is uppermost in your mind is, "How can I get rid of self-consciousness?" What I have said in the preceding pages will go far towards banishing self-consciousness and timidity from the mind. The key to this is, *supplant abnormal conditions with natural ones.* Study the art of being free, easy, and unaffected in all your actions, both mental and physical.

There isn't so much harm in the consciousness that others are observing you, after all. It is the panic-like confusion that results from your *fear*—from the idea that you have shortcomings and misgivings. These things are often magnified out of all proportion. It is impossible to get rid of the idea that you are, at times, observed by others. But it *is possible* to develop a state of mind that cannot be frightened, confused, intimidated by this same observation. That strikes at the root of the trouble and paves the way for

work. In supplanting abnormal conditions with natural ones, follow the path of *re-education*.

Be joyous, contented, deliberate, and steady, when in critical positions. Instead of forever thinking of your shortcomings and misgivings, think the thoughts of *equality*. That is the way to develop fearlessness. Never admit that you cannot perform a simple task—that you are a failure. We all have our strong points along with the weak ones. You may expect to have trouble in gaining complete control of yourself. Don't let that deter you. Keep on fighting along survival lines. Success will eventually be yours. The world is bound to make a place for the man who absolutely refuses to be beaten. There is much, very much hope for the man who has faith in himself. *You are never a failure until you admit it yourself.*

Harmony—Harmony has a survival value, therefore it is an acquisition worth while. Discord has no survival value; it is of a perishable nature. A nice effect is produced when you are in harmony with yourself, everyone, and everything. It is great to enjoy *living*.

Have you an optimistic spirit? Minimize the weight of your burdens and troubles by this magic, care-free force. Misfortunes and sorrows come to us all. Many of them are unavoidable. They can have little effect on us, however, if we meet them cheerfully. This kind of spirit nourishes the growth of inner music—inner harmony—that will, in time, react on our health and character. When things break right, it is easy enough to have optimistic thoughts; but it is when things go wrong, that you have the greatest opportunity for character building—a splendid opportunity for turning *discord into music*. Here again is a big field for work. Let re-education come to your rescue.

I must again refer to a *low tone*. It is a “hobby” of mine. Conscientious labor here gives capital results. The low, musical tone has a tendency to quiet those who are hasty and impetuous—to put to flight the “bluffer”—to banish fear and dread by rising above them—to gain strength by non-resistance. My friends—you who stammer and stutter—do you get the spirit of what I am trying to say? I should like very much to make my meaning clearer, but it is a difficult matter to put it into written form. Indeed, there is much bearing on the treatment of stammering that cannot be written. The personal influence of a teacher who understands his business is of inestimable value.

What would be nicer than to work to acquire harmony in your speech? In a hundred years of schooling, you might not learn anything that would be of greater service and comfort to you. It develops agreeableness of personality; it will aid you in making friends and keeping them; it will improve your health and increase your happiness. Being in harmony with your surroundings means a great deal—a very great deal—to your future success. *Harmony of speech is within your reach.*

Between you and fluent, unfettered speech, there may be a forest of troubles—timidity, self-consciousness, discord, uncontrolled enthusiasm—but by persistent, intelligent work you can make a beaten path to your goal. Again I say it is within your reach. What, a difficult task? Yes, but just think of the fun you will have in your work—think of the survival knowledge you will gain—think of the success that awaits you.

Away with thoughts of despair. Fill your mind with the music of labor. Stammering is discord. Let harmony and music help to crowd it out.

Resting—In our public schools, there is great need for teaching nervous, restless, fidgety children *how to rest*. Observe the child who stammers waiting his turn to read or recite. (Perhaps, many teachers are not in the habit of observing, though.) Anyway, see his confused, restless attitude. Maybe he is glancing ahead to see if any of his “bugaboo” words will appear, and wondering how he will be able to utter them; or, perhaps, he is trying to invent some scheme to shun them. He dreads the ordeal that confronts him. He is filled with emotion. He is worked up to the tip-top notch of excitement. He is *working* when he should be *resting*. No *wonder* he is nervous when called on to recite—no *wonder* he is confused—no *wonder* he stammers.

I am registering a plea for rest. Not merely being quiet and doing nothing at certain periods. That is good as far as it goes, but it doesn't go far enough. I mean *resting while working*. That is to say, doing your talking—your explaining—with as little mental and physical effort as possible, without muscular tension.

The child should be taught to control and co-ordinate his feelings and emotions. A very effective way to do this is to have him discuss interesting topics as if they were common, everyday affairs. He should be taught to guard himself. This requires much patience on the part of the teacher. Again it involves the principle of *proper thinking*,

and thinking at the proper time. He should be taught to assume an easy, restful, fearless attitude. When he begins to wax too enthusiastic, he should be taught to instantly give his enthusiasm a rest; that is to say, to talk with less vehemence and energy—not to treat his subject matter so seriously. In this manner, real work—constructive work—educational work—can be made restful. Energy is too valuable an asset to uselessly throw away.

Breathing and Grouping—The proper development of the organs and muscles of breathing, and the correct use of breath in the production of tone, are very essential conditions to success in mastering the science and art of talking.

Breath is the source of power. It is the “lumber yard” of the orator—the rough material out of which speech is manufactured. It is not so much the *amount* of breath that is so essential, as the *manner* in which it is produced and controlled.

As a rule, the stammerer seems to have a sufficient quantity of breath, but instead of controlling its escape, uses all he has on one word, and then attempts to talk on exhausted breath. At times he even attempts to talk on ingoing breath, which is a physical impossibility. When one is stammering over a word, the diaphragm is contracted and the glottis closed, thereby preventing the natural escape of breath. Evidently, then, this abnormal condition must be supplanted with the natural one.

I suggest deep, rhythmic breathing. It should be developed, made practical, until it becomes naturally and permanently fixed. This kind of breathing deepens the tone, thereby throwing much of the strain in talking away from the glottis and throat muscles. See to it that the diaphragmatic muscle is constantly being expanded. *Always talk on outgoing, not ingoing air.*

What is known as time (not time-beating) in reading or talking is greatly influenced by grouping. Good readers or talkers intuitively divide their sentences into groups, or thought units. Grouping is in no way artificial; it is natural. The thought determines what words are to be grouped. Punctuation is of some assistance, because these marks generally point off thought units. Notice how naturally these sentences are divided into groups, or thought units: “At the present day—the value of the cat—as a useful and pleasant inmate of the home—is generally recognized.” “The star of Napoleon—was just reaching its zenith—as that of Washington—was beginning to wane.”

Read the following which I have pointed off into thought units.

Lincoln's Gettysburg Speech—Four score and seven years ago—our fathers brought forth upon this continent—a new nation,—conceived in liberty,—and dedicated to the proposition—that all men are created equal.—Now we are engaged in a great civil war,—testing whether that nation,—or any nation so conceived and so dedicated,—can long endure.—We are met on a great battle field of that war.—We have come to dedicate a portion of that field—as a final resting place for those—who here gave their lives—that that nation might live.—It is altogether fitting and proper that we should do this.—But in a larger sense,—we cannot dedicate,—we cannot consecrate,—we cannot hallow this ground.—The brave men,—living and dead,—who struggled here,—have consecrated it far above our power to add or detract.—The world will little note,—nor long remember what we say here,—but it can never forget what they did here.—It is for us, the living,—rather to be dedicated here—to the unfinished work—which they who fought here—have thus far so nobly advanced.—It is rather for us to be here dedicated—to the great task remaining before us,—that from these honored dead—we take increased devotion to that cause—for which they gave the last full measure of devotion;—that we here highly resolve—that these dead shall not have died in vain;—that this nation—under God—shall have a new birth of freedom,—and that government of the people,—by the people,—and for the people,—shall not perish from the earth.

Basic Voice Element—The Primary Scientific Attack.

The stammerer's primary "danger zone" is the spasmodic contraction of the glottis. This shuts off both breath and voice. This condition is often so abnormally developed as to cause the stammerer to try to produce voice at the lips, against the hard palate—at places where it cannot be produced. Voice is formed by outgoing breath, setting in vibration the chords of the larynx—the glottis. After deep, rhythmic breathing is thoroughly mastered, one should have no difficulty in forming voice, if it is attempted in a natural way.

The basic voice for the stammerer, then, should be no particular vowel—merely a comfortable, natural sound of the basic element of voice. It should be so woven through the sentence as to give dignity and poise to one's discourse. It gives a musical charm to one's conversation. This is a

difficult agency to master rightly, and those, who have the services of an expert teacher, are indeed *fortunate*.

This, then, is the stammerer's primary attack. Its purpose is to keep the *glottis open* at crucial moments—at times when the mind is seized with an emotion that tends to cause muscular tension and contraction.

I am not advocating what is known as "continuity," or running one syllable into another in a monotone, which is merely another name for sing-songing. That is quite impractical and hinders good expression. I would not teach such a "style of talking" as dividing words into syllables. Instead of banishing self-consciousness, that would, in my opinion, tend to augment it.

The basic voice, then, should be employed to effect difficult beginnings, and along through the sentence in such a manner as to develop a deliberate, reflective style. If it is to be a constructive agency, it must be natural.

When the basic voice is properly mastered and when combined with the scientific formation of consonant sounds, which is the stammerer's secondary attack, you have at your disposal a mighty factor with which to "kill the *fear* of stammering." When you have developed forces that strengthen your confidence to the extent that you can talk to *anyone, anytime*—then "bugaboo" words will cease to terrorize you. Just as superstition is destroyed by *understanding*; in like manner, fear is killed by *re-education*.

Stammering on vowels is manifested by a contraction of the glottis—a drawing of the vocal cords too tightly. This prevents the voice from escaping. Vowels require an open passage for the voice; they are pure tones. A, E, I, O, U are vowel sounds. W, Y and H are treated as vowels when followed by a vowel, as in "well," "yet," "home." The purpose of the basic voice, or primary attack, is to keep the glottis open. Hence, one should have little or no difficulty in co-ordinating the basic sound with any particular vowel.

Another potent factor in mastering the spasmodic contraction of the glottis is a *low-pitched tone*. This, alone, will often suffice in correcting the trouble. Few stammerers, it seems, realize the great advantage to be gained by the use of a deep, smooth, agreeable tone. This kind of tone is best acquired by the exercise of the diaphragmatic muscle. Whenever the voice breaks into a rough, aspirated, throaty, or other disagreeable quality, stop at once; then let go the muscles of the throat, drop the jaw,

let the tongue lie flat and perfectly relaxed; take a deep, comfortable, rhythmic breath and begin again. By letting much of the effort in talking come from the waist, the stammerer has more time in which to shape his breath into voice and articulate speech, and the tendency to *close* the glottis will gradually disappear. He will, hereby, foster the growth of a "style of talking" that is characterized by strength, and, above all, it will be musical and harmonious to the ear.

Consonant Formation—The Secondary Scientific Attack.

—The basic voice, or primary attack, often renders unnecessary the secondary attack. On the other hand, many are able to produce voice with great ease, only to find themselves *blocked* on consonants. However, the treatise on consonants is in conjunction with basic voice; that is to say, the first link should not be broken. Let the natural voice flow into the beginning of the consonant. This is of fundamental importance and should not be overlooked.

In mastering the utterance of the following sounds, keep in mind this principle: *Talk away from the position, not towards it.* That is to say, don't attempt to say the word before you are able to correctly form the initial sound or sounds.

I shall take up each sound separately. Each consonant is treated with relation to the vowel that follows it.

M.

Stammering on words beginning with the sound "m" is manifested by compressed lips. Contrary to this the position should be taken lightly. In forming the sound "m" the lips should be brought into light and easy contact with each other, held in that position a moment, during which time the voice is prevented from passing out at the mouth, but is sent through the nose in the form of a nasal murmur. This begins the sound. Quickly and gently separate the lips and it is complete.

Exercises for practice:

Many men of many minds.

Many birds of many kinds.

Maxwell Manning met a mutinous mountaineer.

The miserable mule moves mournfully.

The nimble monkey mixes the melons.

Money may make much misery.

P.

Stammering on words beginning with the sound "p" is manifested by a compressed position of the lips, preventing the escape of breath. Contrary to this rigid, unnatural position, a whispered utterance should be used. In forming this sound, the lips should be brought into light and easy contact with each other, held in that position a moment, during which time the breath is entirely obstructed behind the lips. Quickly separate the lips with a slight puffing sound and it is complete. You cannot attack the sound too lightly.

Exercises for practice.

The parson prays for peace.

Professor Punch and Pauline Polk performed the patagonia poker perfectly.

Her pretty, pouting lips were puckered by purple persimmons.

Peter Piper picked a peck of pickled peppers.

B.

Stammering on words beginning with the sound "b" is manifested by compressed lips in the same manner as the sound "p", with the addition of sub-voice. Use light articulation.

Exercise for practice:

"Bobby, Bobby, shut the shutter,"

Bobby, in confusion utter,

Did not hesitate nor stutter,

But was only heard to utter,

"I can't shut it any shutter."

Brother Ben boldly beat, battered, and bruised the British with his bludgeon.

Bees build beautiful abodes.

A black boot-black broke a blank book-back.

F.

Stammering on words beginning with the sound "f" is manifested by pressing the lower lip too firmly against the upper teeth. Contrary to this, the lower lip should be brought into light and easy contact with the upper teeth, held in that position a moment, allowing the breath to pass through the crevices between the teeth. This begins the sound. Quickly drop the lower lip and the sound is complete. Take the position lightly.

Exercises for practice:

Ferdinand Firebrand fiercely fought a funny and fidgety fiddler.

Finny fishes furnish fine food.

Fun and frivolity follow foolish fancies.

French fried fritters fill folks full.

V.

Words beginning with the sound "v" are formed in the same manner as those beginning with "f", with the addition of sub-voice.

Exercises for practice:

His voice revived the vile villain.

The valiant victor saved the bereaved lover.

Valentine Vortex victoriously vanquished a vindictive villager.

TH.

Stammering on words beginning with "th" (as in thought) is manifested by the tongue coming in forceful contact with the lower edge of the upper teeth. In forming this sound, the tongue should be placed in light and easy contact with the lower edge of the upper teeth, held in that position a moment, allowing breath to pass through the crevices between the teeth. This begins the sound. Quickly withdraw the tongue and it is complete. The sound is formed by the separation, not by the contact of the organs.

Exercises for practice:

Thousands of thrifty thrushes thronged through the thicket.

Theocratus Theophilus, the unsuccessful thistle sifter, in sifting three sieves of unsifted thistles, thrust three thousands thistles through the thick of his thumb.

TH (as in thee).

"Th" (as in thee) is uttered in the same manner as "th" (as in thought), with the addition of sub-voice.

T.

Stammering on words beginning with the sound "t" is manifested by the wedged position of the tongue against the hard palate, just behind the upper teeth. In contrast to this, the tongue should be brought into light and easy contact against the hard palate, held in that position a moment, during which time the breath is entirely obstructed behind the tongue. Quickly draw the tongue to its natural position, with a slight explosive whisper, and the sound is complete.

The sound "d" is formed in the same manner as "t", with the addition of the sub-voice.

Exercises for practice:

Two toads, totally tired, tried to trot to Tedbury. Talamand Talkative told tremendous, terrible, terrific, tragic tales.

Tommy thought "Twice told Tales" thrilling throughout.

Tony took Timmins to the theater.

Deborah Diligent danced delightfully with a dull, droll, and dextrous drummer.

Don't add decided deceit to dreamy deductions.

Daniel did his duty diligently.

S.

In forming the sound "s" the tongue takes practically the same position that it does for "t". In "t" the tongue is entirely obstructed by the breath, while in "s" there is a small opening over the tip of the tongue, through which the breath passes with a hissing sound. This begins the sound "s". Quickly drop the tongue and lower jaw and it is complete.

"Z" is formed in the same manner as "s", with the addition of sub-voice.

Exercises for practice:

Susan shineth shoes and socks; socks and shoes shineth Susan. She ceaseth shining shoes and socks, for socks and shoes shock Susan.

She sells sea-shells, shunning society with the shells she sells.

Sophia Scribblewell was superlatively and surprisingly sentimental.

Six long, sleek, slender saplings.

Zedka Zigzay was a zealous zoological zoophite in the frozen zone.

SH.

In forming the sound of "sh," the tongue takes a position a little back of that for "s", with the tip turned backward and pointing down the throat. The breath passes over the flattened surface of the tongue, between it and the roof of the mouth. This begins the sound. Quickly drop the tongue to its natural position and the sound is complete.

Exercises for practice:

The shape of the ship shows shrewdness.

They shook the shrieking shrew sharply.

Shall she wish sugar and shun mush?

Soft, shimmering sunshine and shifting showers shed softer shades over suburban shrubbery.

Sunshine should seldom be shunned.

C (hard) or K

Stammering is manifested in uttering words beginning with the sound "k" by a blockage of the breath back in the mouth. In forming this sound, the back of the tongue rises up against the soft palate, where it is held for a moment, during which time the breath is entirely obstructed. Gently drop the tongue to its normal position in the bed of the mouth, form a slight, explosive whisper, and the sound is complete. Use very little effort in forming this sound.

"G" is formed in the same manner as "k", with the addition of sub-voice.

Exercises for practice:

This key can conquer creaking locks.

The cat drank and crept away.

The old, cold scold sold a school coal-scuttle.

Columbus Capricorn was cross, crabbed, crooked, carbuncled, and crusty.

He grinned, gurgled, and grasped his goggles.

Gregory Gobbler gaped and gabbled like a goose and gander.

Gertrude giggled and gasped.

CH.

The sound "ch" is a combination of "t" and "sh" and is a breath production. The tongue takes the position for "t" and glides into that for "sh", from which it is withdrawn in the same manner as for "sh." Take the position lightly with a whispered utterance.

Exercises for practice:

Chums cherish each other.

Chiggers chew the children's chief champion.

The cheerful child chatters much.

J.

The sound of "j" is a combination of the sounds "d" and "gh" and is a voice production. The tongue takes the position for "d" and glides into that for "gh" from which it is withdrawn in the same manner.

Exercises for practice.

George Jones jeers the gypsies.

James gently suggests a journey.

A large major unjoints a fragile gymnast.
Jemima Juniper with joy did jump a jig in jeopardy.

L.

Stammering on the words beginning with the sound "l" is manifested by a wedged position of the tongue against the hard palate. In forming this sound, the tip of the tongue takes the same position as for "t," lightly touching the hard palate, held in that position a moment, allowing the voice to flow over the sides of the tongue. This begins the sound. Quickly drop the tongue to its normal position and it is complete. Be careful to let the tongue merely touch the hard palate.

Exercises for practice:

A luminous, literary lecture relating to the latent learning of the latest literature.

Lem Lawless was a loudly laughing, lounging, long, lean, lank, lazy loafer.

All listen to the liquid melody.

Large bells excell in loudness.

Laughter lasts longer than melancholy.

R.

Stammering on words beginning with the sound "r" is manifested by failure to open the mouth after the sound has been formed. In forming "r," the tip of the tongue points upward but does not touch the roof of the mouth. The voice should flow over the tip of the tongue, vibrating it. This completes the sound. Open the mouth gently but rather suddenly, and the utterance is effective.

Exercises for practice:

Round the rough and ragged rocks the ragged rascals rudely ran.

Roderick Random ran a ridiculous race on the Richmond railroad.

Her remarks were ready and reproachful.

The roar receded as it rapidly retired.

He hurries to resist the ravenous rascals.

Rural rulers rarely revel in rural rudeness.

N.

Stammering on words beginning with the sound "n" is manifested in much the same manner as for "l." In forming the sound "n," the tip of the tongue should be placed in light and easy contact with the hard palate, just back of the

upper teeth. The voice is sent out through the nose in the form of a nasal murmur. This begins the sound. Quickly drop the tongue and it is complete. Take the position as lightly as for "l."

Exercises for practice.

Nancy Nimble, with a nice new needle, netted neat nets.
Names mean nothing if not noted.

Nine nuns began normal work.

WH.

In forming the sound "wh," the lips are brought into position for a whistle. Quickly draw the lips back and the sound is complete.

Exercises for practice:

Why are the wheels whirling? Would you whistle, whine, or whisper? Which is worse, whining or whimpering? A whack made his head whirl. Wherefore while away so much time?

Emphasis and Reflection.—Many stammerers have asked me the question, "Why is it at times I can speak certain words with ease, and at other times am unable to speak these same words at all?" A study of emphasis will, in part, help to make this clear. The emphatic word—the important word of a phrase or sentence—is the word that carries with it the greatest enthusiasm and emotion. It is here that our weakness in controlling and co-ordinating the emotions is clearly manifested. Note these sentences:

- (a) John has a *teacher*.
- (b) He *loves* his teacher.
- (c) He has a *book*, too.
- (d) It is a *new* book.

In the first sentence, there may be three ideas expressed by the words "John," "has," and "teacher." *A sentence must be read with its relation to what precedes and follows it.* If the main idea in the first sentence is "teacher," then in the second sentence the emphatic word is "love". If the stammerer is likely to have trouble on tongue sounds, then in the first sentence the word "teacher" might be a "bugaboo" for him, but in the second sentence the word "teacher" is of minor importance and would not likely cause him trouble.

A stammerer should be trained to utter his emphatic words with as little effort as possible, and at the same time keep the expression good by proper inflection and modulation. A word may be given proper emphasis by inflection, even though it be uttered in a whisper. It is not the *force*

one puts behind words that enables him to speak charmingly and expressively, but the *manner* in which these words are inflected. As a rule, in inflecting emphatic words, the voice should rise and fall, by a gentle slide, about an equal distance above and below the fundamental key note used in the phrase or sentence.

A sentence can be written or spoken in musical form as well as a song or any other musical composition, the chief difference being this: In the melody of song everything is arbitrary, or bound by rules; in the melody of speech everything is voluntary. That is to say, when you sing a song you must sing the notes as they are written on the staff. In reading or talking you make your own music.

The attainment of a pleasing variety of intonation calls for two prime requisites; first, a well modulated voice, which renders all speech agreeable; second, inflection, which renders all speech effective and intelligent. The current melody of a sentence should not be subject to rules. The ear must be trained to a just appreciation of musical intonations.

Maxim: "Never criticise a man's reading or speaking unless you can suggest a better method, and can outline a course of training that will lead to that end."

Below are a number of sentences that ought to be helpful in practicing the art of inflection:

(a) "Some man will say, '*How* are the dead raised up and with what *body* do they come?' "

(b) "But if our gospel be *hid*, it is *hid* to them who are *lost*."

(c) "For as many as are *led* by the spirit of God, they are the *sons* of God."

(d) "O death, *where* is thy sting? O grave, where is *thy* victory?"

(e) "*Words* pass away but *actions* still remain."

(f) "*Make* all you can, *save* all you can, *give* all you can."

(g) "His house was known to all the *vagrant* train:
He chid their *wanderings*, but relieved their *pain*;
The *long-remembered* beggar was his guest,
Whose *beard*, descending, swept his aged breast."

(h) "I love you *more* than *word* can wield the matter,
Dearer than *eyesight*, *space* and *liberty*;
A *love* that makes *breath* poor, and *speech* unable."

(i) "The *great* man is he who does not lose his *child's* heart.

(j) "My boy, the *first* thing you want to learn, if you haven't learned to do it already, is to *tell* the truth. The *pure, sweet, refreshing, wholesome truth*. For one thing it will save you so much *trouble*. Oh, *heaps* of trouble. And no end of *hard work*. And a terrible *strain* upon your memory. *Sometimes*, and when I say *sometimes* I mean a *great many* times, it is hard to *tell* the truth the *first time*. But when you have *told* it there is an *end* of it. You have *won* the victory; the *fight* is over. *Next* time you tell the truth you can tell it without *thinking*. You don't have to *stop* and wonder how you told it *yesterday*. You won't have to stop and *look around* and see who is *there* before you *begin* telling it. And you won't have to invent a lot of *new* lies to reinforce the *old* ones. After Ananias told a *lie* his wife had to tell *another* just like it. You see if you *tell lies* you are apt to get your *whole family* into trouble."

(k) Keep your Eye on the Ball.

"When I was a boy I learned in playing *baseball* and *tennis*, to keep my *eye* on the ball. When I went to *college* and got my first exhilarating taste of *football*, the coach taught us to keep our *eyes* on the *ball*. And when I caught the *golf fever* it was like meeting an old friend when the English expert who was teaching me, said, 'Keep your eye on the ball.'

Many people are *failures* because they keep their eyes on *themselves*. One great thing about athletics is that *self* is forgotten for the time. Whatever you are doing *bend* earnestly to the task. If you are telling a story, think about the *story*, and not *how* you are telling it. *Self-conscious* talking becomes *stammering*. Many a good recitation has been *spoiled* because the speaker has been thinking about his *hair* or his *necktie*, his *voice* or *gestures*. The preacher who put in his sermon 'gesture here,' 'weep here,' must have *amused* rather than *edified* his hearers. One of the secrets of success is Dr. Edward E. Hale's maxim, 'Look out, not in.'

But how can we *keep* our eyes on the ball? How *avoid* looking in? For many, *going to college* cures self-consciousness. The *petty* vanities, the *narrowing* conceits, are *mercilessly* held up to ridicule; and the *morbid, dreamy* existence of the *romance-fed* girl *vanishes* in the busy, matter-of-fact *life* of the college halls.

Style and fashion are wonderful *aids* to self-consciousness. Therefore avoid *modishness*. Do not dress in the *newest* fad. Shun the 'latest wrinkle' in *hats, belts, ties, and gloves*. Be

neat, but plain. Array yourself so as to attract the *least* attention. Do not be flattered when people are constantly referring to your *clothes*. It is certain that the *real* 'you' is smothered beneath yards of ribbon and cloth. What you *wear* ought never to be taken for what you *are*.

Refuse to be constantly measuring yourself beside others in *looks, speech, dress, or abilities*. If someone *outshines* you, keep *sweet and calm* in the serene consciousness that you have done your *best*. The habit of comparing ourselves with others always creates *discontent* and sometimes *sours* the whole of life.

Let us keep our *eyes* off ourselves as far as possible. Keep them on the *ball*, and our *best self* will rise *unconsciously* to make the stroke strong and true."

Self-Confidence—The Crowning Result—The purpose, which I have kept steadily in mind in this outlined course of training, has been the growth of self-confidence. This should be the crowning result of your labor.

A man can be too confiding in others, but never too confident in himself.

Progress along any line of work is sure never to be made, until the individual is fully persuaded that he is able—has the latent power—to make such progress. When one begins to believe in himself, great changes in that one's nature are soon likely to be made. Such a faith is a great stimulus to the "will." It is very hard, indeed, for one to act, if he be too modest, too timid, too fearful of results. The man, who most astonishes the world by the doing of great things, is the man who believes in his own ability, and then follows this belief up by prompt action. The following paragraph from Walt Mason is both amusing and suggestive.

"I am too sensitive, I fear, to win a salesman's laurels here. If someone batters me with chairs, or kicks me down a flight of stairs, I feel depressed, discouraged, tired; I think my absence is desired. Whereas the salesman who would win should pick his bones up with a grin, dust off his clothes, replace his hat, reset his broken arm or slat and, climb that blooming stair again, to sell his junk to angry men. He doesn't care for a rebuff; the salesman's made of sterner stuff. I often marvel at his gall, when he shins o'er my garden wall, and nails me in me leafy haunt, to sell me truck I do not want. In forty lingoed I've explained, until my lexicon is strained, that I won't blow a measly plunk for any item of his junk. But nothing, nothing I can say will

drive that earnest gent away, and not a dornick I can throw will serve to make that salesman go. If I should throttle him to death he'd sell me with his dying breath some stuff to put in gasoline and keep my motor running clean."

Too many are apt to give much time and energy to the idea of not being quite ready; they have a kind of "dread-belief" in themselves when the time comes to act. Why not work along the line of least resistance? If carrying within us a "dread-belief" in our ability to talk proves to be an impeder, why not, through a course of scientific training, replace it by something that will help along? There is no question, in my mind, that that something is *self-confidence*.

Evidently, then, this self-confidence—this self-sufficiency—is the crowning fundamental essential to good talking. The stammerer cannot begin too soon to grow in this direction. The man, who is in possession of this power, is the man who rises above his surroundings, and becomes greater than his environment.

Men and women everywhere admire the stern, determined doer. The man, who is in the habit of overcoming difficulties and surmounting obstacles, will always be given a way. People can't help but stand back and make room for him, because a determined man will make a way. "It is wonderful how even the apparent casualties of life seem to bow to a determined spirit that will not bow to them, and yield to assist a design after having in vain attempted to frustrate it."

Show me a person lowered in his own estimation, and I'll show you one lowered in the estimation of someone else; but show me a person who believes in his own ability, and I'll show you one in whom somebody else has confidence. This much is certain, we will never be valued higher than we value ourselves.

I know of nothing that will so stimulate the stammerer to action and that will give him no peace of mind until the object of his ambition is attained, as to feel and know that there lies within him a latent power which, if cultivated and brought out, would enable him to overcome his impediment. The *one* great hope of the stammerer is, that some day he will enjoy the pleasure of unfettered speech. The *one* big mistake made by so many is that they put off the proper kind of training—training along thoroughly natural lines—much too long.

Opportunity

To each man's life there comes a time supreme;
One day, one night, one morning, or one noon,
One freighted hour, one moment opportune,
One rift through which sublime fulfillments gleam,
One space when fate goes tiding with the stream,
One Once, in balance 'twixt Too Late, Too Soon,
And ready for the passing instant's boon
To tip in favor the uncertain beam.
Ah, happy he who, knowing how to wait,
Knows also how to watch and work and stand
On life's broad deck alert, and at the prow
To seize the passing moment, big with fate,
From opportunity's extended hand,
When the great clock of destiny strikes Now!
—Mary A. Townsend.

Opportunity

'In harvest time, when fields and woods
Outdazzle sunset's glow,
And scythes clang music through the land,
It is too late to sow.
Too late! too late!
It is too late to sow.

In wintry days, when weary earth
Lies cold in pulseless sleep,
With not a blossom on her shroud,
It is too late to reap.
Too late! too late!
It is too late to reap.

When blue-eyed violets are astir,
And new-born grasses creep,
And young birds chirp, then sow betimes,
And thou betimes shalt reap.
Then sow! then sow!
And thou betimes shalt reap."

Opportunity

Master of human destinies am I!
Fame, love, and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and passing by
Hovel and mart and palace—soon or late
I knock unbidden once at every gate!

If sleeping, wake—if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury, and woe,
Seek me in vain and uselessly implore.
I answer not, and I return no more!

—J. J. Ingalls.

Conclusion

“If I knew you and you knew me—
If both of us could clearly see,
And with an inner sight divine
The meaning of your heart and mine,
I’m sure that we would differ less
And clasp our hands in friendliness;
Our thoughts would pleasantly agree
If I knew you and you knew me.”

The above quotation expresses my sentiments towards every stammerer. I am devoting my life to his cause. If you are afflicted with this distressing impediment, why shouldn’t you, to a reasonable extent, confide in me? Mark well this point:

In this little volume, I have given you, free of cost, a working outline of the most *scientific*, the most *practical*, the most *effective* method for the permanent cure of stammering ever devised. Thousands of stammerers throughout the world have been inspired by its teaching—hundreds have expressed their appreciation in writing.

You must know that there are many unprincipled practitioners in this business who are constantly clouding your path. Thousands have made costly mistakes—mistakes not easily repaired—by seeking a cure where very little constructive work is done. They become intoxicated with alluring, seductive promises and fall easy, innocent victims.

If you are puzzled as to *what* school to attend, you stand greatly in need of sound advice. I want to communicate with you, to counsel you, to know you, to serve you. Unquestionably, you would gain much by a visit to this Institute. Such a visit would in no way obligate you. *Remember, I make no statement in writing that I cannot substantiate by indisputable evidence.*

Will you outgrow stammering? Hardly. If you have reached the age of ten and still stammer, your chances for outgrowing it are very slight. Under such conditions, my experience teaches me that not more than one in one hundred outgrows stammering. In view of this fact, do you think it wise to put off the proper kind of training until your trouble becomes acute—until you become practically speechless?

Can stammering be cured by correspondence, or home-treatment? *You* are the one great factor in answering that question. If your case is a mild one, and if you work intelligently along the lines I have laid down, I believe it can be done. At any rate, it is worth a conscientious trial. From such an effort, *you have everything to gain and nothing to lose.* Rest assured that you will be working along correct lines. That in itself is a great consolation.

I believe, as I believe that I am alive, that *re-education is the key to a permanent cure.* Go to work, then, today—don't put your trusts in tomorrow.

If your efforts should prove futile and you find it necessary to attend a school, your principal need is a *qualified teacher.* You want a teacher who devotes his time to his students—not one who sits in his office and concocts schemes to get more students, leaving those who paid for his services to struggle and practice among themselves. You want training, growth, development—not old maxims, hair-splitting definitions, and generalities.

How is one to judge of the merits of a teacher or school? By results from the students' standpoint and results only. *Investigate wisely.* Then, attend the school that will, in your judgment, give you satisfactory, permanent results.

With best wishes, I am,

Cordially and sincerely yours,

M. L. Hatfield

Announcement

"The world is being educated every day to the recognition of new conditions and the acceptance of new principles. The ideas which seemed radical yesterday seem rational today."

The Hatfield Institute was established in Chicago, February, 1916. Six years prior to that time the school was located in Oakland, California. We have a central location—The Daniel Hayes Building (top floor—) 109 North Dearborn St., Corner Washington and Dearborn Sts., Chicago, Ill. The class room is well lighted and ventilated, and contains about 900 square feet of space.

The work is under the direct supervision of M. L. Hatfield, who was at one time a severe stammerer, but you would never suspect it, as he now talks as fluently and freely as anyone. His writings are proof enough that he has stammered. No one, who has never stammered, can discuss the subject of stammering as he does. He is, indeed, a master of his profession. He takes a personal interest in each student—is an acute observer—wonderfully patient—an indefatigable worker—and exerts a phenomenal influence over his students. You will be exceedingly fortunate to obtain the services of such an expert.

The Hatfield Method—*a word and sentence method, founded on the basis principles of re-education*—has revolutionized all antiquated remedies. By antiquated remedies, we mean mechanical devices, nerve tonics, sing-songing, time-beating, and arm-swinging. Sing-songing each syllable in your discourse is quite as objectionable as arm-swinging. This is the only school in America, so far as we know, that does not resort to dividing the words into syllables in a sing-song manner.

The Hatfield Method kills the *fear* of stammering by supplanting abnormal conditions with natural ones, thereby eliminating all chances for a relapse. It assists in developing a captivating personality, through the magic power of a trained mind and voice, increasing your happiness and efficiency. It fits you for a broader sphere of activity—social, home or business. It equips you with the mightiest weapon in existence with which to fight the battles of life—*fluent speech*. The result is *well-founded confidence*.

We make a specialty of *individual instructions*. No two stammerers are afflicted in just the same manner, therefore, special attention is quite imperative, if the best results are to be obtained.

Along with individual instructions, comes class-room practice in reading, reproduction, speaking, debating, telephoning, and so on. Under this method of treatment, a medium sized class is best. If the class is too large, the student cannot be given the necessary time for practice—*constructive practice*.

Our literature is wisely selected and of the best, that all—grammar students, high school students, university students, and business people—may be permanently benefited. In addition to a cure for stammering, the student gains much information from short biography, history, classic reading, and expression. Added to our own literature, students have access to Chicago's finest public library, which is only three blocks away.

Such gymnastic exercises as are remedial in correcting false methods in breathing are given daily. The diaphragmatic muscle should be well developed. In this particular, *rhythmic* breathing is our hobby. The student should be taught to breathe deeply, rhythmically, correctly, without being conscious of it.

Mr. Hatfield taboos such exercises as forcing out each syllable of a sentence in a jerky manner; monotonous chart drills, such as repeating over and over again a, e, i, o, u; pa, pe, pi, po, pu; ta, te, ti, to, tu, etc. In truth, the stammerer, even before attending a school, can repeat such drills, as an exercise, as well as one who never stammered. We waste no time on an exercise that has no constructive, practical value.

The work here is in no way monotonous. It points steadily towards *self-control* and eliminates everything that stands in the way. In a remarkably short time, by systematic training, the student's forced, laborious utterance gives way to musical, restful, harmonious speech.

Time Required to Effect a Cure — This depends largely on the severity of the case. Some are cured in two or three weeks' time; others require in the neighborhood of eight weeks. The average time is about four weeks. It is wise for the student to stay until he has mastered every detail of the work—until he can talk to *anyone, anywhere, anytime*—until his confidence is well-founded. The time question is partially determined by the manner in which the student applies himself. Don't forget that you, yourself, are an important factor in any course of training.

Session Hours—School is in session five hours each day, except Sunday. The work begins at 9 A. M. and continues

till 11:30. One hour intermission for rest and lunch. In the afternoon the work is continued from 12:30 to 3. During this time students are under the direct supervision and guidance of Mr. Hatfield.

An Evening Session is conducted for those who cannot attend during the day. Many take the Day Course for a week or so—then secure employment to help defray expenses, and finish with the Evening Course. If one is financially embarrassed, this is a good plan. Many of our young men have instantly found work at from \$15 to \$25 per week. We will do what we can to assist you in this particular. Money matters ought not bar you from taking this course. A wide-awake, high-spirited, ambitious young man will make a way.

Board and Room— We do not board students, therefore, those who come from a distance are at liberty to choose their own quarters. We are in touch with a number of suitable places where the rates are reasonable.

The Y.M.C.A. Hotel, 822 S. Wabash Av., which is open to the public, is only a few blocks away, where one can get neat well-kept rooms at 50 cents per day. There are 1,800 rooms in this hotel and a good lunch room in connection. Many of our students (boys and young men) room here and eat where they like.

The Y.W.C. Boarding House is a good place for girls. It is not in walking distance of this Institute, however, and you would be obliged to take a street car daily. The rates are very reasonable.

If you desire to stop with a reliable, private family, we can so place you. Of course, the rates depend upon the quality of the service. Let us know your wants, and we will gladly assist you to obtain them.

Students too young to find their own way about a large city should be accompanied by parent or guardian. An intelligent child of ten years, who is really anxious to be cured, can be successfully treated.

We see to it that you are not obliged to associate with anyone who would in any way handicap you in your progress. Some students would have a good, wholesome influence over you; others would not.

Tuition — There is a vast difference in the degree of stammering. The price in this Institute is regulated by the severity of the case, time required to effect a cure, etc. The management thinks it fair to quote a price of \$75 to mild cases, \$125 to intermediate cases, and \$175 to severe

cases. A cure for stammering cannot be measured in money. Quality Service—Service that terminates successfully—is *cheap* at any price. Poor Service—Service that ends in failure—is *expensive* at any price. We offer you the *best service* that can be had in America at modest prices.

If you will answer, as best you can, the questions on the enclosed “symptom sheet,” and return the same to this office, your case will be diagnosed and a fixed price quoted you. When possible, call for a personal interview. This is much better.

Recreation — During the summer months people here find great relief from the heat by visiting the many Municipal Beaches along the shores of Lake Michigan. Various kinds of amusements abound in Chicago’s many beautiful parks. There is much to see and learn here. Your stay in Chicago should be both pleasant and profitable.

Finale—Stammerers from all parts of the United States and Canada and a few from distant countries come here with the utmost confidence that they will be taught to talk fluently, freely, naturally. We feel a sense of moral responsibility to these and are bound that their confidence is not misplaced. We want what you want—your entire satisfaction—nothing less. You cannot escape getting results here, if you apply yourself to the work as you should.

Here there is no fumbling in the dark—here you are guided by a master hand—here you are taught a “style of talking” that is at once practical and effective—here abnormal conditions are supplanted by natural ones—here, through the broad, basic principles of *re-education*, you kill the *fear* of stammering—here you find the *key* that unlocks the door to *fluent speech*.

We submit the proposition to your judgment. Will you come?

Students living out of the city are met at stations on request. Those who expect such service should notify us in advance, giving some sort of description of themselves whereby they may be easily recognized, stating time of arrival, etc.

Address all communications to our school office and they will receive our immediate attention.

THE HATFIELD INSTITUTE

109 North Dearborn St.,
Chicago, Illinois

What Others Say About Mr. Hatfield's Work

We have on file in this office hundreds of letters from our ex-students and educators similar to the ones here published, which any prospective student will be permitted to read that our statements may be substantiated. Many of our students had attended from one to three schools before coming here.

You are cordially invited to visit here and talk with the students that you may fully satisfy yourself that the method is correct.

SEATTLE, WASH., May 3, 1909.

This is to certify that Mr. M. L. Hatfield has been in charge of a School for Stammerers in connection with the public schools of this city for a number of months. This school was undertaken after I had investigated the character of Mr. Hatfield's work, and his success with the boys and girls afflicted with stammering who have been assigned to his care has been very gratifying, and has entirely justified the good opinion that I had formed of his ability to do this kind of work.

FRANK B. COOPER,
Supt. of City Schools.

LOS ANGELES CALIF., Jan, 26, 1911.

My Dear Mr. Hatfield:

I am personally acquainted with B. D. Forbes of this city and have been much delighted at the effects of your teaching. Mr. Forbes was almost a hopeless stammerer before he went to you, but in recent conversation with him I find that he can talk with considerable ease, and has full mastery of himself. I am also acquainted with Daniel McPeak of this city by reputation. His people are greatly pleased at the progress made in your school.

With best wishes for your continued success, I am,

Very truly yours,
J. H. FRANCIS,
Supt. of City Schools.

SACRAMENTO, CALIF., Aug. 25, 1910.

To Whom It May Concern:

It gives me pleasure to be able to recommend the work of Mr. M. L. Hatfield.

My sixteen-year old son, who had difficulty with his speech since early childhood, spent five weeks under Mr. Hatfield's care during the early summer of 1910. Since he returned six weeks ago, I have never noticed him to hesitate and a perfect control of the organs of speech seems assured. I feel that any relapse in his case would be due to carelessness. He found the exercises helpful in more ways than one and the associations very pleasant.

Family and friends are delighted with the happy results and deem the value of the training inestimable.

Parents should not hesitate to send their children to Mr. Hatfield

for treatment, if they are in need of the services of such a specialist.
I am,

Very truly yours,

(MRS.) MINNIE R. O'NEIL
County Supt. of Schools.

Mr. M. L. Hatfield,

The Hatfield Institute, Chicago, Ill.

Dear Mr. Hatfield:

We have delayed writing you, that we might speak with certainty about Ned's cure being permanent.

It seems almost too good to be true, that, in three weeks' time, he would be so completely cured, that he would never stammer again. He has not stammered once since he returned, and we are now convinced that he never will. In fact, Ned says that one **can't** stammer after having attended your Institute. He was always making excuses, fearing that he would have trouble with certain words. Now it is very different. He is anxious to do anything that requires talking, or reading aloud. He enjoyed being with you very much, and you can always count him as one of your staunch friends.

We are, indeed, grateful to you that Ned has been so quickly and entirely relieved of the one hindrance to his success. You have a wonderful method and great patience and perseverance, and we predict that the Hatfield Institute will soon become renowned as the best Institution of the kind in America.

Most sincerely yours,

MRS. L. LEAVITT,
630 W. 10th St., Sioux Falls, S. Dak.
July 25, 1917.

To Whom It May Concern:

Mr. M. L. Hatfield's work with stammerers has come under my personal observation, and it gives me pleasure to testify to his very great success in the work.

Very truly,

S. E. COLEMAN, A. A.,
Head of Science Department in Oakland High School, Oakland, Calif.

To all men and women who stammer:

I cannot praise Professor Hatfield too highly. I went to him a very bad stammerer; he sent me away a fluent speaker. In three weeks he had wrought the miracle.

I had stammered since a child. Every word in the language was a difficulty, and hundreds of them were impossibilities, which I no longer attempted. For years I had been on a discouraging hunt for a cure. I had met men from other schools with a so called "cure," sing-songing their words in a funeral chant or spitting them out very much like a bunch of fire-crackers set off in rapid succession. Their last state was truly worse than their first, and I did not want any of it.

I did not want such a cure, and I could not face the future the way I was, so, in a last desperate attempt, I wrote to Mr. Hatfield, even though I suspected he was a faker. He referred me to a number of his students, several living in Los Angeles which was my home city. I wrote to three or four of them and one called on me.

He spoke so fluently and with such natural ease that I expected he had some worthless stock for which he was seeking a market, but instead he told me he was one of Mr. Hatfield's old students, and that he had once stammered as badly as I did.

I took his advice, yet secretly expecting the whole thing to prove itself a fraud. But to be able to say I had tried everything would at least be some satisfaction.

In three weeks I was back home talking as I never talked before. That was three years ago. Since that time, I have traveled a great deal and have been forced to speak under various stresses of emotion and fatigue, but my trouble has never returned.

Professor Hatfield has a wonderful personality that inspires hope in the most discouraged. After a few minutes of his instructions, I knew I had met a master! a man who knew what he was about and how to do it. I never stammered after the second day in his school. I thought this remarkable, but heard from others it was a common experience.

There were several men there at the time who had tried other schools. One had been to three. These men went away cured.

Mr. Hatfield is an expert. He does not fumble in the dark; he understands his profession. He gives each student individual attention, discovers each one's special difficulties, and proceeds to remove them. Natural speech follows and remains.

No matter where you have sought relief, if you have failed to get it, give him a trial, and you will speak as free and easy as men who never stammered. I do not understand how one can escape a cure with his system.

E. A. WIKHOLM,

1046½ W. Temple, Los Angeles, Calif., Feb. 22, 1915.

To Whom It May Concern:

I am a preacher of the gospel and wish to recommend Prof. Hatfield's method for overcoming stammering. I speak from experience, because I attended Mr. Hatfield's school when he was in Oakland, Calif. I was compelled to quit preaching for several years on account of stammering, but after attending his school for a little more than two weeks, I could talk without stammering to any great extent.

By putting into practice the principles I learned while in school, I have completely overcome my former difficulty. Today I have no fear of stammering. I feel very grateful to Mr. Hatfield for his valuable service. In his line, I believe he has few equals and no superiors.

Very truly yours,
REV. EDWARD MACKEY,
Bear, Idaho, July 5, 1916.

My Dear Mr. Hatfield:

It has been three months since my son, Earl, returned home from a six weeks' term in your school, and I wish to state I am more than pleased with the results. You will better understand how much I appreciate the benefits he received, when I tell you that about a year and a half ago, when he was fourteen, I sent him to Philadelphia, to one of the most expensively advertised schools in this country, and that after a term there, they pronounced him cured. He came home and in a few weeks he was stammering worse than ever and continued to get worse up to the time he entered your school.

I have not heard him stammer a single time since he came home from your school, and he uses the telephone many times a day with no trouble whatever. He could never do this before going to you.

I believe he is entirely cured, and I wish to thank you again for the great benefit he received from your treatment, and I sincerely hope everyone afflicted as he was will grasp this opportunity to be cured.

Most sincerely yours,

GEO. W. VAN METER,
Goldfield, Nev., March 17, 1911.

Mr. M. L. Hatfield,
Chicago, Ill.

My Dear Sir,—

You cured my son five years ago and he has not stammered since.

My daughter now has a little girl, three years old who talked all right until four or five months ago, when she commenced to stammer. She is getting worse and can hardly say a word now. She is a very bright child and has an excellent memory. Do you think it best to bring her to you now, or would you advise waiting until she is older?

Very truly yours,

GEO. W. VAN METER,
Goldfield, Nev., July, 9, 1915.

To Whom It May Concern:

In 1911 I attended the Lewis school for six weeks but received no benefit. I then attended the Northwestern school for twelve weeks and was equally unsuccessful.

About one year ago, I attended the Hatfield Institute. What I learned in this school has been both practical and permanent.

Having had a great deal of experience with Stammering Schools, I do not hesitate to advise any stammerer to take the Hatfield Course. Mr. Hatfield towers above them all as a teacher.

Very truly yours,

CHAS. TWOGOOD,
Menville, Ia., June 17, 1916.

I attended the Northwestern school for about fifteen months. They taught me a monotone style of talking that I was ashamed to practice among strangers, and, therefore, I got no permanent results.

I then attended the Hatfield Institute for about six weeks. The results were permanent. Mr Hatfield teaches a "style of talking" that is natural in every particular. He teaches you to get rid of the fear of stammering along the lines of psychology and re-education. He is an adept at teaching and takes a lively interest in his students at all times.

If you are thinking of attending a school of this kind, don't be carried away by big promises and class room pictures. Visit the Hatfield Institute first, talk with his students, investigate his work. You will find in his Institute, at all times, students who have failed to get results

in other schools, and from them you could obtain information that will open your eyes and keep you from making mistakes that are not easily repaired.

Very truly yours,
P. A. MARTIN, JR.,
2509 9th St., Wichita Falls, Tex.,
July 20, 1915.

Mr. M. L. Hatfield,
Chicago, Ill.

Dear Friend:—

I take this opportunity to thank you for the benefit received from your method while attending your school.

Since leaving your school, I haven't in any way had any bother with my speech and feel confident that by your method I have overcome stammering which was a great hindrance to my progress.

I had been afflicted with stammering for fifteen years, and in that time had attended two schools, one in Indianapolis, the other in Detroit, with no benefit.

I most heartily recommend your method to any one so unfortunate as to be afflicted with stammering.

I remain

Yours truly,

ROBERT H. DARE,
La Gro, Ind., August 16, 1916.

To Whom It May Concern:

I take great pleasure in recommending Mr. M. L. Hatfield and his School for stammerers to anyone afflicted with a speech impediment. I attended the Hatfield School in 1910 and was cured of a very severe case of stammering, from which I had suffered since early childhood. Previous to this time I had the very unpleasant experience of being "stung" by a so-called specialist, who relieved me of \$150 and claimed I was cured in one week, when as a matter of fact, my trouble grew worse. Many others were swindled by this same "professor," just as I was, and I understand he is still working in this country.

It was, indeed, a pleasure to attend the Hatfield School where everyone is treated fair and square and where one has an excellent opportunity to overcome his or her impediment. And so I say anyone who stammers or stutters, "Don't wait, thinking you will outgrow it, and above all, don't waste your time, and money on the bunco artists who style themselves 'professors' and who make marvelous claims of having cured thousands by some secret, easy method, in a few days' time, for they will do you more harm than good." Just take this little tip from one who knows: Go to the Hatfield School, where you may visit the class room and see for yourself just what you are going to get for your money.

You will find Mr. Hatfield to be a gentleman in every respect and you will never regret attending his school, for as our "flouring friends" of Minneapolis continue to say, Eventually! Why not now?

Very respectfully,

S. S. PECK,
Santa Paula, Calif., July 10, 1916.

To Stammerers:

Being located in Chicago I am acquainted with The Hatfield Institute. My brother, eighteen years old, had stammered during many years. For his benefit I visited Mr. Hatfield's class, observing the method and talking with the students. My brother took up the class work and developed into a good reader and talker after five weeks' practice. During his study period I visited the class frequently. There were students from the Lewis, Bogue, and Northwestern Stammering schools. They found The Hatfield Method to be superior, more natural and practical than that in former schools.

Mr. Hatfield's Method is pedagogical. The books used are historical and develop good qualities in a student.

Upon these observations and experiences, I do recommend the Hatfield Institute.

Respectfully,
REV. H. O. HENDERICKSON,
Nazareth Lutheran Church,
Yale Ave. and 118th Street, Chicago, Ill.
Feb. 18th. 1919,

To Whom It May Concern:

I take great pleasure in recommending The Hatfield Institute for stammerers. I came to Mr. Hatfield very much discouraged, as I had attended The Bogue School in Indianapolis, Ind. for 13 weeks and received no benefit. After learning of The Hatfield Institute, I decided to try it, although I felt very doubtful as to what the results would be. But I can truthfully say that in two days' of Mr. Hatfield's instruction I received more benefit than in the 13 weeks spent in The Bogue School.

Mr. Hatfield's method is natural in every particular. He teaches you how to produce and control voice, and re-educates you out of the fear of stammering.

You can notice the cheerful look on the faces of his students. They are becoming masters of themselves. You, who are so unfortunate as to stammer, can make no mistake in going to The Hatfield Institute for treatment. Mr. Hatfield does his own teaching and takes great interest in his students.

Very sincerely,
MARTHA B. MOTZ,
Edinburg, Ill.

Feb. 27, 1919.

In care of MRS. MARTHA IGOU

To Whom It May Concern:

It gives me much pleasure to say a word of recommendation for The Hatfield Institute for stammerers.

My twelve year old son, who was afflicted with stammering quite badly since early childhood, spent five weeks under Mr. Hatfield's care, during November and December of 1918, and we believe he is entirely cured.

You will find Mr. Hatfield a gentleman in every respect, and I feel very grateful to him for his valued services.

Very truly yours,
J. W. NORRIS,
4726 N. Spaulding Ave.,
Chicago, Ill.
Feb. 1st, 1919.

My Dear Mr. Hatfield:

I take this opportunity of writing and thanking you for all you did for me. I have had no trouble with my speech since returning home. The five weeks spent with you were most profitable.

As I was a stammerer for twelve years, it is a great relief to me to speak freely. Anyone afflicted with stammering ought not hesitate one moment in deciding where to go. There are many schools that make an attempt to cure stammering, but in my opinion, there is one place to be cured, and that is at The Hatfield Institute.

Again thanking, you I remain,

Yours truly,

WILLIAM HENDRICKSON,
Lamberton, Minn., Route 2, box 89.

Momence, Ill., Sept. 3rd, 1916.

Dear Mr. Hatfield:

It gives me much pleasure to say how much benefit I received from attending your school in Chicago.

Before attending your school, I had just about despaired of ever getting cured of stammering. I have always been afraid of fakes and my experience at some of the schools was very discouraging. But when I received your letter, I was convinced that your method was genuine. I was not disappointed. I can now talk with ease, even the telephone, which used to fill me with dread, has lost its terror.

I would say to anyone afflicted with stammering, go at once to Mr. Hatfield. My only regret is that I did not hear of your school sooner.

With best wishes, I am,

Yours faithfully,

BOYCE MACKENZIE,
R.F.D., Momence, Ill.

Although I have been at The Hatfield Institute but three weeks, I have much improved in my speech. Formerly I attended a school in Milwaukee for over a year.

The method of The Hatfield Institute is far superior to that of the Milwaukee school, and the instructions are decidedly better. Anyone of normal ability who consistently applies this method to his own case cannot fail to obtain beneficial results.

J. D. SARVEN,
Post Office Box 987,
St. Petersburg, Florida.
March 5th, 1919.

To Stammerers:

My boy, eleven years old, had stammered for many years. During the eight weeks he has been attending The Hatfield Institute, he has developed into a good reader and talker.

We find Mr. Hatfield's method more natural than any other known to us. I do recommend the Hatfield Institute.

Respectfully yours,

MRS. E. POGGENSEE,
4450 Altgeld St., Chicago.
March 6th, 1919.

To Whom It May Concern:

It is with great pleasure that I can recommend to all who stammer, The Hatfield Institute.

Before attending this school, I attended an Institution in Detroit, Mich. two different times, staying about eight weeks the first time and about nine weeks the second time. The method used at the school in Detroit was not a natural method, however, and I became worse each time after returning home.

Three years later I was treated by Prof. Ennis in Chicago, but again failed to get a cure. Sometime later I took a correspondence course from an Institution in Washington, D. C., but received absolutely no benefit.

About eight weeks ago I went to The Hatfield Institute. I was at once greatly impressed with the method taught. I was under Mr. Hatfield's instructions about three and one-half weeks and left his school complete master of myself.

When I went to the Hatfield Institute, I was what might be termed a severe stammerer. Now I speak with great ease and confidence, and perfectly natural. There is no sing-songing, or time-beating in The Hatfield method. His method inspires confidence. I have been entirely cured of timidity and self-consciousness.

Mr. Hatfield takes a great interest in his students, and I found him to be honest and kind hearted. His manner of teaching inspires confidence in his students. Aside from the wonderful benefit I received, I count the time spent with him among the pleasant days of my life. If you stammer, you cannot make a mistake in taking The Hatfield Course.

Yours truly,

ARTHUR BALL,

Foosland, Ill.

March 5th, 1919.

What School?

I attended the Bogue School in Indianapolis, Ind. for 8 weeks and continued to use that method for 6 months, but it did not help my speech in the least.

I have been in the Hatfield Institute only 5 days and already feel quite confident even in talking to strangers. The Hatfield Method is practical and he teaches his students in a masterly manner. You can make no mistake in taking his course.

Sincerely yours,

J. L. Peterson,

1025 Eighth St., Beloit Wis.

March 13th, 1919.

SYMPTOM SHEET

If you will answer the questions on this sheet, as best you can, with any additional information you care to give, cut it out and mail it to me, I will diagnose your case, tell you about how long it will take to cure you, quote you a fixed price, etc.

1. Name Address
2. Nationality Age
3. Occupation
4. Ever been treated? By Whom?.....
Results
5. At about what age did your trouble manifest itself?
6. Do you know of any particular incident to which you attribute the growth of your trouble?
7. Did either of your parents ever have a speech impediment?.....
.....
8. Is your speech trouble gradually growing worse?
Improving?
9. Do you stammer or stutter often?
Only occasionally?
10. Do you stammer or stutter worse when excited?
11. Do you talk better among friends than strangers?.....
12. Is the thought that you are likely to stammer constantly in the mind?
13. Are you self-conscious?
14. Do you repeat your words and syllables?.....
15. Do you often force a complete stoppage by closing the glottis?
.....
16. Are there certain "bugaboo" words and sounds that you fear you can't utter even before you make the attempt?
Do you often substitute other words for these words?
Could you name particular sounds that frequently cause you trouble?



17. Do you contort your features in attempting to talk during critical moments?
18. Are you likely to have trouble on any word, under certain conditions, and when you are confused or agitated?.....
19. Were you to go on an errand, would you think of the particular thing you had to say before it is necessary to say it?.....
20. Are you in good health?
21. About what time of the year could you most conveniently take a course in this Institute?

If you know the names and addresses of any stammerers, kindly write them here. It would be doing them a kindness. I will mail each a copy of the most helpful book ever published for stammerers.

Name	Address
Name	Address
Name	Address
Name	Address
Name	Address

Cordially and sincerely yours,
THE HATFIELD INSTITUTE
 109 North Dearborn St., Chicago, Ill.

REMARKS

.....

.....

.....

.....

.....

.....

.....

.....

.....

.....

LIBRARY OF CONGRESS



0 022 194 841 5